

THE 3457. aa
Manner of Performing

H Francis, Xavier, Saint
THE
NOVENA;

OR,

The NINE DAYS

DEVOTION

TO

St. *Francis Xaverius*:

Of the Society of JESUS,
And Apostle of *India*.

As also the Devotion of the

Ten Fridays

To the same S A I N T.

THE
JOURNAL OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE
OF GREAT BRITAIN AND IRELAND
VOLUME 11
PART 1
1881



Printed by
J. G. & J. H. Smith,
Printers, 10, Abchurch Lane,
London, E.C. 4.

As also the Donation of the
J. G. & J. H. Smith
To the Trustees of the
British Museum



T H E

Manner of Performing the

NOVENA,

O R,

The Nine Days Devotion.

THis *Novena* commences on the 4th of *March*, and continues Nine Days, that is till the 12th of *March*, upon which Day, in the Year 1622. Pope *Gregory* the XV. Canonized *St. Francis Xaverius*. The Persons who perform this *Novena*, are to be employed upon each of the Nine Days in Prayer and Good Works, to the Glory of Almighty God, and in Honour of his Servant *St. Francis Xaverius*, always endeavouring to repose an entire Confidence in the Merits of this Apostle, and hoping through his means to obtain from God, whatsoever they shall ask, provided it shall be conducing to their Salvation, and the Good of their Soul; or that otherwise, instead of that Blessing

A 2

sing

ing which they beg, and which is not for their Benefit, this Saint will obtain for them of God some other Grace they do not ask, and which tends more to their Eternal Felicity.

For the exact Performance of this *Novena*, they are to take for their Advocates the Nine Quires of Heavenly Spirits, making particular mention of the Principal Vertues of *St. Francis Xaverius*, and they are to observe other Directions which shall be given hereafter. It will be convenient to Confess and Communicate the first Day, that so the Soul being cleansed from Sin, and honoured with the Sacred Eucharist, all the Works we perform in the State of Grace, may be meritorious of Eternal Life, and the more efficacious towards obtaining the Benefit we ask. Those who do not Confess, must at last, begin every Day with an Act of Contrition, to cleanse their Souls from Sin, and to secure themselves of obtaining their Petition.

In *Barcelona, Valencia*, and other Cities of *Spain*, this *Novena* is performed in the Church, with great Solemnity, great Concourse of People, and daily Sermons upon the Vertues of *St. Francis Xaverius*. And this is the better way, not only because God in the Church

Church, as being the House of Prayers, is more enclin'd to grant our requests; but also, because the Prayer of many together, is more acceptable to God; and when all beg for all, every individual the more easily obtains his desire, by reason that Charity adds Force to Prayer, and God is more ready to hear us, when we are united in him; for Christ himself assured us, that where-soever two or three are gathered together in his Name, he is in the midst of them. When this *Novena* is not performed in the Church with the General Concourse of the People, it were convenient, that if it be done in a private House, all the Family should joyn in performing it, altogether begging that of God for every one, which each a part begs for himself.

For the Conveniency of such as stand in need of farther Direction, we will here set down those Prayers that are proper to be said every Day; nevertheless such as are more Devout, may beg the same thing of this Saint, in such Terms and Language, as their Devotion shall dictate, and may direct their Prayer as they think fit: When many together perform the *Novena*, one of them may read the Prayers, changing the Singular Number into the Plural,

and saying, we desire, we beg, &c. The others may repeat the Prayer after him, or else only hear it with Attention, inwardly desiring and begging that which is asked in it.

INSTRUCTIONS

For the exact Performing of the *NOVENA.*

THose who perform the *Novena*, are to observe these Instructions upon all, and each of the Nine Days. *First*, They are to endeavour to imitate some one of this Saint's Virtues, by practising some exterior Act, or Acts thereof; as for instance, his Zeal, Humility, Patience, &c. *Secondly*, they are to do some Work of Mercy, either Spiritual or Corporal, for the Benefit of their Neighbour; as giving of Alms, visiting the Sick, or those that are in Prison, comforting the Afflicted, praying for Souls in Purgatory, or for those that are in the State of Mortal Sin, &c. *Thirdly*, They are to offer up to this Saint some particular Mortification, as Fasting, wearing of Hair-Cloth, Disciplining, using themselves with less Tenderness, &c. *Fourthly*, They are to curb

curb their Senses, their Eyes, and Ears, and their Tongue, endeavouring to avoide even the least of Sins. *Fifthly*, They are to read some Chapter or Passage of the Life of this Saint; or meditate awhile upon some one of his Vertues (of which you will find many in the Devotion of the Ten *Fridays*) with an earnest desire to imitate them. *Sixthly*, They are to endeavour, for the Glory of God, to excite some Person to bear Devotion to this Saint. *7thly*, It will be convenient they every Day invoke the Intercession of some one Rank of the Saints, as they do of the Quires of Angels, to the end, that their Advocates and Intercessors being multiplyed (as the Church expressees it) they may the more readily obtain what they ask. The Classes of Saints may be devided into Patriarchs, Prophets, Apostles, Martyrs, Bishops, Doctors, Priests, Religious, Confessors, Virgins, and other Saints in Heaven. For the more effectual prevailing with St. *Francis Xaverius*, it will be convenient every Day, to make a special Commemoration of St. *Ignatius of Loyola*, whom St. *Francis Xaverius*, honoured, respected, and loved, as his Father, Master, and Superior.

Upon one of the *Nine Days*, the Per-

for performing this Devotion, must Confess and Communicate, making a most diligent Preparation to please God and *St. Francis Xaverius*, for the more ready obtaining of the thing desired.

Such as cannot read, may cause another to read these Prayers to them, they giving great Attention to them, and offering them up to *St. Francis*; or instead thereof they may say Ten *Pater Nosters* and Ten *Ave Marii's*, with Ten *Gloria Patri's*, in Honour of the Ten Years that *St. Francis Xaverius* spent in Preaching in the *Indies*; begging of the Saints whatsoever they desire, and Praying, as he did, for the Conversion of Infidels.

Tho' the properest time for performing this *Novena*, be from the 4th of *March* to the 12th, which is the Day of the Canonization of *St. Francis Xaverius*; yet it may be performed at any other time of the Year. Pope *Alexander the VII.* granted many Indulgences to those that Celebrate this *Novena*, in the Church of *St. Roch.* of the Society of *Jesus* in *Lisbon*, which is a tacite Approbation of this Devotion.

How much the Devotion of this *Novena* daily spreads, is well known: On this account *St. Francis* has obtained
Favour

Favours for several Persons, as they themselves testify. In the Year 1688 it was perform'd at *Madrid* with extraordinary Solemnity, in the Royal Chapel of the Palace, their Catholick Majesties being every Day there present.

The First Day of the N O V E N A.

THE Person performing this Devotion, kneeling before an Altar, or the Image of St. Francis Xaverius, shall lift up his Heart to God, and profoundly humbling himself in Spirit, and offering up all his Prayers, Thoughts, and Words to his Glory, in Honour of the Blessed Virgin Mary, St. Francis Xaverius, and to all the Angels and Saints of Heaven, he shall make the Sign of the Cross, and say the following Prayer.

O Lord Jesus Christ, true God and Man, my Creator and Redeemer, for thy sake alone, and because I love thee above all things ; I am sorry from the Bottom of my Heart, for having offended thee ; and I do firmly purpose never to fall into Sin again, to shun all Occasions of offending thee, to Confess my Sins, and perform the Penance that shall be enjoyn'd me ; and to make Restitution and Satisfaction, wherever it shall be due from me : For the Love of thee, I forgive all my Enemies ; to
A 5

thee I offer up my Life, Actions, and Sufferings, in Satisfaction for my Sins; and since I humbly beg it of thee, I trust in thy Goodness and infinite Mercy, that thou wilt forgive me them, through the Merits of thy precious Blood and Passion, and will give me Grace to amend my Life, and to persevere in thy Service unto my Death.

Amen.

Most Glorious St. *Francis Xaverius*, Apostle of the *Indies*, if it be for the Glory of God and to thy Honour, that I obtain what I desire and beg, by performing this *Novena*; do thou obtain me this Grace of our Lord; if not, do thou guide my Petition, and beg of our Lord for me, that which is most proper for his Glory, and the benefit of my Soul.

O God and Lord of the Angels, whom thou dost intrust with the Guardianship of Men; I make thee an Offering of all the Merits of these Heavenly Spirits, and of those of thy Servant St. *Francis Xaverius*, who was call'd an Angel for his Purity; and because he preserved Men from many Spiritual and Corporal Dangers. I beseech thee, grant me that Purity of Soul and Body, which thou didst confer on this thy holy Apostle, and that particular Grace
which

which I beg in this *Novena*, to thy greater Honour and Glory. *Amen.*

Here say three Pater Nostres and three Ave Marias, and then the following Prayer to St. Francis Xavierius.

Most Holy Father *Francis Xavierius*, who receivedst thy Praises from the Mouth of innocent Children ; I most humbly implore thy bountiful Charity for the sake of the most precious Blood of *Jesus*, and of the Immaculate Conception of our Blessed Lady, Mother of God ; to the end thou may'st obtain of God's infinite Goodness, that at the Approach of my last Hour, my Heart may be separated and withdrawn from all worldly Thoughts and Distractions, and be fixed in the most ardent Love of him, and a vehement Desire of an happy Eternity ; so that laying aside the multiplicity of earthly things, which hitherto have perplexed me, I may most diligently seek, and perfectly find that one thing which is necessary, which is to Die, and rest in Peace, under the protection of the most Holy Virgin *Mary*, in the Wounds of *Jesus* her most Blessed Son, in the sweet Embraces of my God, and in thy Presence, Holy Saint, through whose Intercession I hope to obtain this Mercy. But yet, whilst it shall please the Divine

vine Providence, to preserve my Life, I beseech thee, my most loving Protector, and most affectionate Father, to obtain for me of his Divine Majesty, that I may Live, as one that is to Die. and as I would wish to have lived at the Hour of my Death; ever imitating thy Vertues and fulfilling the most Holy Will of God; that so my temporal Death may be to me a Passage into Life Everlasting: I also beseech thee to obtain for me, that which I ask in this Novena, if it be for the Glory of God and Good of my Soul. *Amen.*

In the next Place, you are to ask of St. Francis Xaverius the particular Favour you desire to obtain, heightning as much as in you is, your Confidence in him; with such Words as your affectionate Thoughts shall suggest or with such Aspirations, as your Devotions shall dictate.

Then the more to please this Holy Apostle, in Imitation of him, say that Prayer, which he himself composed, and used to say every Day for the Conversion of Infidels, which is as follows.

ETernal God, Creator of all things, remember that thou alone didst create the Souls of Infidels, framing them to thy own Image and Likeness: Behold, O Lord, how to thy Dishonour, Hell daily is replenished with them:

them: Remember, O Lord, thy only Son *Jesus* Christ, who suffered for them, most bountifully shedding his precious Blood: Suffer not, O Lord, thy Son, and our Lord to be any longer despised by the Infidels; but rather, being appeased by the Intreaties and Prayers of thy Elect, the Saints, and of the Church, the most Blessed Spouse of thy Son, vouchsafe to be mindful of thy Mercy, and forgetting their Idolatry and Infidelity, cause them also to know him thou didst send, *Jesus* Christ thy Son and our Lord, who is our Health, Life, and Resurrection, through whom we are made free and saved, to whom be all Glory forever, *Amen*.

Then conclude with the Prayers proper to this Saint.

Antiph. Well fare thee, good and faithful Servant; because thou hast been faithful over a few things, I will place the over many things: Enter into the Joy of thy Lord.

Vers. Our Lord hath guided the just Man by right Ways.

Resp. And hath shewed him the Kingdom of God.

The Prayer.

O God, who wert pleased to reduce to the Bosom of thy Church the Nations of the *Indies*, thro' the Preaching

ching and Miracles of S. *Francis Xaverius*, mercifully grant us, that we may imitate his Vertues, whose glorious Merits we hold in Veneration. Through *Jesus Christ* our Lord. *Amen.*

A Commemoration of St. Ignatius de Loyola.

Antiph. This man despising the World, and triumphing over Earthly things, heaped up Riches in Heaven by Word and Work.

Vers. Our Lord hath guided the just Man by right Ways.

Resp. And hath shewn him the Kingdom of God:

The Prayer.

O God, who for the Propagation of the greater Glory of thy Name, hast by Blessed *Ignatius*, strenthen'd the Church Militant with new Auxiliaries; graciously vouchsafe, that we by his Assistance and Imitation, solicitously combating upon Earth, may obtain with him an everlasting Crown in Heaven.

A Commemoration of St. Gregory the Great, Apostle of England.

Antiph. O most excellent Doctor, Light of the Holy Church, Blessed Gregory, Lover of God's Law, supplicate the Son of God for us.

Vers. Our Lord hath, as above

The

The Prayer.

O God, who hast bestowed the Rewards of Eternal Blessedness on the Soul of thy Servant *Gregory*; Grant mercifully, that we, who are deprest with the Weight of our Sins, may by his Prayers be delivered. Through our Lord.

The Second Day.

Lord *Jesus Christ*, true God and Man, &c. *as before on the First Day.*

Most Glorious *St. Francis Xaverius*, &c. *as the First Day, and so on all the following Days.*

A Prayer for this Day.

Lord God of the Archangels, whom thou dost intrust in the most weighty Concerns of thy Glory, and the Benefit of Men; I offer up to thee the Merits of these most diligent Spirits, and those of thy great Servant *St. Francis Xaverius*, whom thou madest the Minister of thy Glory, and to whom thou recommendedst the Spiritual Welfare of innumerable Souls. I beseech thee grant that I may perform those Duties, which thy most Holy and Divine Will has imposed upon me, and also that I may obtain that particular Grace, which I beg of thee in this *Novena*, to thy greater Honour and Glory. *Amen.*

The

The Third Day.

Lord God of the Principalities, who according to the Disposition of the Divine Will, by means of Angels and Archangels, takes care of the Welfare of Mankind, enlightning, instructing, and governing them; I offer up to thee the Merits of these most zealous Spirits, and those of thy Servant *St. Francis Xavierius*, who enlightned and converted many Kingdoms and Provinces, and in them innumerable Souls, not only by himself, but by his Disciples and Followers, *Instructing, Teaching and Commanding*. I beseech thee, grant me the zeal of this Holy Apostle, and the particular Petition I tender in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Fourth Day.

Lord God of the Powers, who have a special Prerogative to curb the Infernal Spirits: I offer up to thee the Merits of these most potent Spirits, and those of thy Servant *St. Francis Xavierius*, to whom thou gavest singular Power of expelling Devils from Bodies and Souls. I beseech thee, grant me the grace to overcome all the Temptations of the Devil, and that which I beg of thee in this *Novena*, to thy greater Honour and Glory. *Amen.*

The

The Fifth Day.

Lord God of the Virtues, by whose means thou workest Miracles and Prodigies peculiar to thy Sovereign Power: I offer up to thee the Merits of these most *Stupendious* Spirits, and those of thy Servant St. *Francis Xaverius*, whom thou madest a new *Thaumaturgus*, or Worker of new and prodigious Miracles, renewing in him the Signs and Wonders of thy Blessed Apostles, that he might discover the Gospel to new Nations. I beseech thee grant me that profound Humility, wherewith St. *Faancis Xaverius*, amidst so many Miracles sought thy Glory, and not his own Honour, as also that which I beg in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Sixth Day.

Lord God of the Dominations, which preside over all inferior Spirits, as Ministers of thy Providence, and submit themselves to thy Will, being ever ready to fulfil it: I offer up to thee the Merits of these excellent Spirits, and those of St. *Francis Xaverius*, who tho' Superior to many, yet humbly submitted himself to all Superiors, in them acknowledging thy Majesty, and readily fulfilling their Commands, I beseech thee, grant me a ready and perfect

perfect Obediance to all my Superiours and that special Petition which I make in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Seventh Day.

Lord God of the Thrones, on whom thou reposest as on the Seat of thy Glory, and Chair of thy Majesty. I offer up to thee the Merits of these supream Spirits, and those of St. *Francis Xaverius*, that Throne of thy Glory, that Vessel of Election to convey thy Name to new Nations, who denyed himself to himself, and to all worldly things, casting them out of his Heart, that thou alone mightest possess it. I beseech thee, grant that I may despise all worldly things, and rest in thee alone, grant me also the Petition I make in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Eighth Day.

Lord God of the Cherubins, who are adorned with most perfect Wisdom. I offer up to thee the Merits of these most knowing Spirits, and those of thy Servant St. *Francis Xaverius*, whom thou didst grace with super-eminent Wisdom, and to whom thou didst reveal most profound Secrets, that he might teach thy Law to many People and Nations. I beseech thee, grant

grant that I may learn to fear and please thee, which is true Wisdom, and that by Word and Example I may teach others to keep thy Commandments, and that thou wilt also grant me the Favour I beg in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Ninth Day.

Lord God of the Seraphins, who are inflam'd with most ardent Love of thee: I offer up to thee the Merits of these most fervent Spirits, and those of thy Servant *St Francis Xaverius*, who like a Seraphin, was enflamed with thy Love, conquering innumerable Hardships and Dangers of his Life, to please thee, and to make those know and love thee, who before offended thee and knew thee not. I beseech thee grant that I may love thee my only God, and my Lord, and endeavour to bring all Men to the Knowledge and Love of thee; and also that thou wilt grant me that which I ask in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Rapture of an affectionate Soul before a Crucifix: Compos'd in Latin by St. Francis Xaverius.

O God, I love thee, not that thou Shouldst love me for't; nor love I do, Cause Hell for those that love thee not, Will be their Everlasting Lot.

Thou,

Thou, thou my Jesus didst embrace
 Me wholly on thy Cross of Grace,
 Thou bor'st from me in thy last Trance
 The Thorns, the Nails, the Gall, the
 Lance,
 Pains, Anguishes, bloody Sweats,
 Much Ignominy, and more evil Treats;
 And Death. and all for sake of me,
 For me Sinner. O Love's Prodigy!
 Why then, most loving Jesus why,
 Should I not love thee till I die?
 Not to avoid the Pains of Hell,
 Nor yet in Heaven for e'er to dwell,
 But meerly 'cause thou lovedst me;
 Not for Reward will I love thee,
 Will I love thee with all my Heart;
 Because my God, my Lord thou art.

Amen.

This Prayer may be said at the End of both Devotions.

Most Glorious St. Francis Xaverius,
 Apostle of the Indies, and mighty
 in thy Works; for the great Com-
 passion thou shoudest to all Men, and
 for that most ardent Zeal, with which,
 during the Term of ten Years, thou
 didst labour in the East, for the Salva-
 tion of Souls; I beseech thee, that
 thou wilt efficaciously interceed with
 God for the Conversion of Infidels, and
 of

of all Sinners; that thou wilt pray for the afflicted Souls in Purgatory, and for the true Peace and Prosperity of Christians, especially of those that are devoted to thee; and that thou wilt obtain for me of our Lord this Grace and Favour, which I N. beg of thee with the most sincere Affection I am able: Holy Saint, as thou art favourable and loving to all Persons, be so also to me tho' an unworthy Sinner. Grant me this Request, to the Glory of God, and to thy own Honour. *Amen.*

FINIS.

AN
INSTRUCTION
TO
Perform with Fruit,
THE
DEVOTION
OF
Ten FRIDAYS,

In Honour of
St. *Francis Xaverius*,
APOSTLE of the *INDIES*.

Much practised in *Rome* and augmented
particularly of late by some Authentick
Miracles wrought by the Intercession
of this glorious Saint.

Upon which Score he is taken as particular
Patron of almost all Italy.

Permissu Superiorum,

N

T

S,

ES.

ated
hen-
inter-

cular

THE HISTORY OF THE
REIGN OF

CHARLES THE FIRST

BY
JAMES HARRISON

IN TWO VOLUMES.

LONDON:
Printed by J. Sturges, at the

PRINTING OFFICE, in Pall-mall.

1764.

THE SECOND VOLUME.

IN TWO VOLUMES.

LONDON:
Printed by J. Sturges, at the

PRINTING OFFICE, in Pall-mall.

1764.

THE SECOND VOLUME.

IN TWO VOLUMES.

LONDON:
Printed by J. Sturges, at the

The Translator to the
R E A D E R

Courteous Reader,

TH E Experience I had in Rome and other Parts of Italy, of the following Devotion to the Glorious St. Xaverius, made me desirous, that our Nation, out of Ignorance of the means of obtaining them, might not want the like; and therefore I thought my time well spent in translating this Treatise, in which you will find neither Quaintness nor Eloquence but such a plain and easie Stile, as is most suitable to Devotion, and fitted for the meanest Capacities, being desirous all should profit by it. Let not the practice of those eminent Vertues proposed to you to imitate in this Great Saint discourage you from endeavouring their Imitation out of a pusillanimous Despair, ever to arrive at as high a Pitch of Perfection; but endeavour to imitate, at least, this so admirable a Pattern in a lower Degree; and the more sensible you are of your own Weakness, the more confident in his powerful Intercession, who (as the Writers of his Life testifie) always obtained what was for the Spiritual Advantage of those that begged his Intercession, as you may assure your
self

self he will think these *Vertues* to be. I cannot
wish a better Success to this Translation, than
the Original had, nor better Effects of these
Devotions in my own Country, then they have
had in Italy ; and I hope whoever expe-
riences any Advantage by them, will be moved
to pray for the Translator of them, who is,

Dear Reader,

Your most hearty well-wisher

and humble Servant.

B

AN

(5)

A N

EPITOME

O F

The L I F E of

St. Francis Xaverius

APOSTLE of the INDIES;

O F T H E

Society of J E S U S.

TH E Divine Providence, the same time it opened the way to the *Indies* and the new World, disposed, that Saint *Xaverius* should come into this, and be born to both, an elect Vessel, to carry his Holy Faith over all, and in the former, establish a new Christianity; for which end, it qualified him with all those Gifts we read were severally bestowed on several Persons in the primitive Church, viz. of being an Apostle

of Prophecy, of Learning, of Vertue, of Health,
of succouring the Needy, of Government, and
of Tongues.

E Saint Francis was an Apostle, as sent
by Christ's Vicar with Title of *Nuncius*
Apostolicus, to preach the Gospel to the
Indians; in ten Years he ran over all
the East, making above a hundred
thousand Miles. He revived that Faith,
St. Thomas the Apostle had there before
taught; then foretelling, that when
the Sea should come up to that Cross
(wich he erected) as it did when St.
S; *Xaverius* enter'd those Parts, then
should *Europe* send one that should
preach the same Doctrine he had already
taught them. He converted many
hundred thousands of Infidels; with
several Kings, Queens, and Princes: He
threw down the Temples of *Mahomet* and
of the Idols, wherefore he broke forty
thousand: He erected innumerable
Churches, Baptized with his own
Hand above a Million and two hundred
thousand Persons: He was the first
that ever Preach'd to several Nations
and Islands, and particularly *Japony*,
which contains threescore and six King-
doms: and designing to convert that
great Empire of *China*, dyed in the way,

B 2

in

St. Paul I. Cor. 12 c. 28. v.

in the Island of *Sanciano*. You see, how well is verified that Prophecy of a Holy Nun, his Sister, that desired her Father to let him continue his Studies, for he should prove a great Apostle of the *Indies*. St. *Hierome* appearing to him at *Vicentia*, promised him the like; shewing him the *Indies*, and what Fruit he was to reap their. Our Saviour himself declared the same, the Saint at *Rome* often hearing those Words. *A * Vessel of Election is this Man unto me: For I will shew him how great things he must suffer for my Name.* Representing to him withall an *Indian* weeping and lamenting his own and his whole Countries woful Condition, begging Help and Comfort from him which he most graciously and plentifully did afterwards bestow for the Space of ten Years upon the whole East.

He was also a Prophet fortelling things to come and far distant, and knowing the very secretest Thoughts of Man's Heart, insomuch, that at the same time the King in *Portugal*, and St. *Ignatius* at *Rome* ordered things to be done, he in the *Indies*, published and executed their Orders, and with that Certainty, that once in a publick Sermon from the Pulpit, he

exactly

exactly related the Success and Circumstances of a Battle, which in that very Nick of time, was fought between the *Aceni* and the Christians, above three thousand Miles distance from the Place where he then preached, as by strict Exmination afterwards was found to be true. This foretelling future things grew so customary to him, that he was scarce called any thing but Prophet; whereupon a most Learned Man with good Reason said, That the Spirit of Prophecy in many, was as it were by Fits, but in St. *Francis* it was a continual Habit.

He was not only Master of Philosophy at *Paris*, but also Teacher of the Divine Wisdom in the *Indies*, preaching the Gospel to all sorts of People, confuting in several publick Disputes the Brachmans of the *Indians*, the many of the *Turks*, the Bonzi of the *Japonians*, (all false Preachers of Idolatry) with that Fame and Renown, that a Pagan came six thousand Miles, only to hear his Doctrine; whose Worth is sufficiently made known by the Sanctity of his own Life, and of these his Disciples, *Gasper Berzeus*, *Cosmo Torres*, *Antonio Criminale*, the first that was martyred there, and many others of his Order; and even by the Children he nursed up in this Holy

Holy Doctrine, who he came great Preachers, and wrought many Miracles, cast out Devils, cured Diseases, threw down Idols, and finally by the six hundred Martyrs in the Island of *Manar*, and infinite others of *Japony* and the *Indies* that were all his Disciples.

The fourth Gift of Vertues, meaning that which adorns the Soul, was in him most admirable. His Love of God is sufficiently known all the world over; so far from being bias'd by any self Interest, that seeing in a Vision all the Labour he was to undergo, he cried out, *Amplius Domine, Amplius; More Lord, More.* And at another time having a taste of Divine Consolations to that degree, as he disowned himself any farther capable of receiving them, he said; *Satis est Domine, satis est. It is enough, Lord, it is enough.* Such was his Charity, that he went to preach the Gospel to the Infidels, bare-foot, trampling upon Thorns, loaded with a little Furniture for Mass, and some few pious Books; provided only with a spare Quantity of Rice; waiting upon others running at their Horses Heels, to hasten the sooner to the converting of Souls; always out of himself with the Love of God; suffering so many Misfortunes at Sea by Tempests and frequent Shipwracks, thrice sink-
ing

ing under the Ship ; always in Dangers and Troubles, Croffes and Afflictions ; persecuted by Infidels, Thieves, Devils, false Brethren ; had in Derifion, fcoffed at, and moft barbaroufly misus'd by thofe he had been moft charitable and beneficial unto ; beaten moft cruelly by the wicked Spirits, and molefted with their Temptations ; threatned to be murdered by Cut throats ; by Idolaters held for a Mad-man, even in the Court of the King of *Amangucci*, where they reviled him with Curses, cover'd him with Dirt, overwhelmed him with Stones, and treacheroufly laid Snares to take away his Life ; often endeavouring to poison him, twice giving him into the Hands of Affafinates to be difpatched. Being ftoned by the Gentils of the Ifland of *Moro*, he made his efcape over a broad River, by the means of a great Timber Beam, which he handled and turned like a little Wand. How often did he give his Lite for Chrift ? When he attended thofe that were infected with the Plague ; when he upbraided their Infidelity to the very Gentils ready armed with Stones to kill him ; when in fpite of Princes and Priests, he threw down their Idols ; when he alone refifted a whole Army of *Badaga*, that in a fury intended to opprefs the Chriftians ;

when he intrusted himself going into *Japony* in a small Boat to Pirates, infamous for killing Passengers; when he entered the Island of *Moro*, where they eat Man's Flesh; when he went to *China*, where it was Death for any to enter: So much did he love God and his Neighbour, but contemned and made himself most despicable; exercising all Severity imaginable upon his tender Flesh. A Man that was so nobly born, of the Race of the Kings of *Navarre*, and honoured with the Title of *Nuncius Apostolicus*, kneeled to every poor and ordinary Priest, to kiss his Hand; making and deeming himself a Slave to all: In the Ships, Inns, Hospitals serving the very meanest Beggar and basest Servants; looking after their Horses, sweeping their Chambers, washing their dirty Linnen and Vessels; exercising the lowest Offices, even cleansing their Sores and Wounds, with that Charity and Victory of himself, as to sup up the Water, wherewith he had washed one that had a Leprosy, and another time to suck out the Putrefaction and Matter of a most loathsome Sore. I omit his other Vertues: He eat only once a Day, and then only a little burnt Rice, and often nothing for four, five, six, and seven Days together: His Drink was

Water;

Water; he was cloathed with a Hair-shirt, wore one single Garment of black Canvas, all patched: His Sleep was either at Land upon the bare Ground, or the Cables on Shipboard: His Penance so rigid and austere, that he fainted often thro' his Fastings and severe Disciplines, wherewith he tore his tender and innocent Body. If by Vertue you mean Miracles, he wrought infinite. In the Fire, stoping it with his bare Word, when a House was actually burning in the Air, driving away the Plague from *Malaca*, with the sweet Savour of his dead Corps, and making it rain Stones and Ashes upon the City of *Tolo*, rebelling from Christ and the *Portuguese*, which filling up the Ditches, and demolishing the Walls, forced them to a Surrender. In the Water, allaying 'Tempests, sweetning Salt Water by the Sign of the Cross, or dipping his Foot therein. In the Earth, causing Earthquakes. In his own Body, raising it in the Air, preserving it incorrupt and in the Flower of Virginity, ever free from the least Motion of Concupiscence. He still lived, tho' amongst so many Snares, Diseases, Labours, Plagues and Poisons, even without the least Infection or Hurt untouch'd; and after Death sending out a most odoriferous Saviour, even amongst

amongst quick Lime, and moist and wet Earth. The very Beasts obeyed him: a Lobster brought to Shore his Cross, that had fallen into the Sea. The Devils feared him dispossessing all that were brought to him. In the Island of *Moro*, at his first Sermon he preached there; the Earth shaking and opening, hideous Cries and Shreiks of Devils were heard, that fled from their so long inhabited Dominions, inso-much that they appeared all surrounded with Fire in the Air, to the People; crying out: You burn and torment us, *Francis*, you drive us from our Kingdom.

He was no less famous for the fifth Gift of curing Diseases: Witness Father *Francis Perez*, Rector then of the College of *Malaca*, who upon the point of Gasping, was perfectly cured by St. *Francis's* embracing him. He that he healed of his Wounds, by only carrying him upon his Back. That Leper, whose Sores he cured with only washing them. Witness also the Bishop of *Malaca*, who desiring a Summary of all the Miracles the Saint had wrought, and finding after strict examination eight hundred only in his own Diocess, ceased to prosecute his first thoughts, despairing ever to reckon them. Let the *Indies* confess and acknowledg his Power

Power in this point, where, not he in his own Person only, but his Hair, Girdle, Beads, the very Pulpit he preached in, the Lamps that burnt before his Shrine, the Water wherein was dipped only a Medal of his, even his very Shadow (which is yet more wonderful) cured many Diseases. Let him answer for himself; he can testifie, that in an instant by Prayer, he was healed of those most dangerous Incisions, mortal of themselves, and beyond the Art of Man, as the Surgeons confessed, caused by the little Cords, wherewith out of too much Fervour he had girded his Thighs and Arms.

This is inconsiderable, if compared to his Power of raising the Dead: Besides many others, it is authentically proved, that five and twenty have obeyed his Call; some as they were carried to their Graves; others have been buried several Days, refreshing hereby the Memory of Christ's own Actions. A Noble Gentil entreated him to come and raise his Daughter, now deceased, and receiving this Answer, that she was alive, dissatisfied left *St. Francis*, but was soon comforted by his Servants, that told him she lived. A Lady (like *Martha*) lamenting her Loss, said; if you had been here my Daughter had not

not died : Why, said the Saint ; she is not dead : Yes, replied she, and three Days buried : The Saint accompanying her to the Grave, restored the Daughter alive to the afflicted and incredulous Mother.

His whole Life was nothing but an Exercise of the sixth Gift ; of helping the Needy : He was totally taken up in tending the Sick and the Poor, succouring the Oppressed, instructing the Ignorant and Sinners, assisting all that were in Necessity and Danger, either Spiritual or Temporal, with so much Carefulness and Industrious Zeal, that none is able to express it. One Saint *Francis* was not sufficient to work according to the great Charity he bore to all. To the end he might help several, he was exactly present to each at the same time, in different Places : As when called upon by a Merchant, who suffer'd Shipwrack ; he obeyed and staid with him three Days upon the Plank, till all the rest of the Ship were dead, and brought him safe to Shore : And when, with the same miraculous Apparition, he saved ten Men in a little Boat. Such was the Confidence Seamen had in his Presence, that the oldest and most shivered Ships were reckon'd the most safe ; and Infidels themselves

elves for more Security, loaded all their Goods upon them, tho' with double Charges and Expences, whom he assisted even after his Death; for carrying his Body in a very tottered, unsafe and ill-rigged Ship, and running upon a Rock; the Seamen betook themselves to invoke the Saint's Aid; and presently the Rock split in two, and opened a Passage for the Ship: Whereupon now at Sea, he is the Patron of Mariners even amongst the Infidels.

He was eminent for the Gift of Government and directing Souls, with no less Satisfaction of Seculars, than Religious; Grateful always to the People, dear to Kings and Princes, winning the Hearts of all. St. Ignatius would have made him General of his whole Order: The King of *Portugal* revered his Words as Commands, as did also the King of *Bongo* and *Amangucci*: The King of *Travancor*, called the great King, put out an Edict, commanding all should obey the Great Father (so he called St. Francis) as the great King. He converted the King of *Tanor*, and several others. Pope *Paul* the III. admired his Sanctity: *Marcellus* the II. desiring to see him sent for him from the *Indies* to come to *Rome*; so much did

did he win the Hearts of all far and near: The Gentils revered him and even erected a Church in his Honour; where some wicked Fellows out of Contempt, having often stole the Oyl from the Lamp and poured Water in its place; enraged to see the Wick yet burn, and themselves deluded, put it quite out, which has often lighted of it self, to their greater Confusion and Christians greater Comfort. Another time, being all alone, he met a whole Army of Enemies that were Heathens, whom he frighted and put to flight with his bare Authority.

To conclude, his Gift of Tongues is no less wonderful than the former. They spoke in those Countries a hundred different Languages. which *St Francis* spoke, not only well, but also with great Facility and Eloquence, yet with these two Privileges; The first, That preaching to Men of different Nations, he was perfectly understood by every one; The second, that with one and the same Word and Answer, he satisfied the Doubts and Questions of many together, although concerning things, both hard and of different Matters. These and many others things we read of him in Historians, and in the Process of his Canonization. They add

add moreover, that he was not so well known, or so much called by the Name of *Francis*, as sometimes of Angel or Prophet, sometimes Raifer of the Dead; now by that of Holy Father, other times of Great Father; but always and by all, with the Approbation of the Pope and Applause of the whole World, he was called by the Name of Apostle.

To whose Holy Intercession and Patronage, by the Assistance of your Prayers I commend my self, hoping you'll find his Holy Aid and Assistance in all your Necessities (if for the good of your Soul) as you have seen others before you: Observe moreover (as it has been more exactly noted in these our latter Days) that none with Faith and Devotion, ever recommended themselves unto him, that missed of their Aim, or at least, did not receive something more beneficial to themselves and their Souls Good, which was and is his only Scope in conferring Benefits. Let us comfort our selves with what he told *F. Marcellus Mastrilli* at *Naples*, when appearing to him, he miraculously cured him: *Non parum se posse in Paradiso? That his Power was great in the Court of Heaven.*

Advertisement

Of the AUTHOR

To the Devout Reader.

Saint *Francis Xaverius* is always ready to help those that devoutly implore his Aid in all their Necessities of what kind soever, and even to obtain of God most miraculous Favours for them, as all Christendom can testifie; and for this reason, he is called the new *Thaumaturgus*, that is, Worker of Miracles; which are sufficient to fill whole Volumes, and we here in short will touch upon the Heads only of some few, to animate the Reader to have recourse to this great Saint.

Peter Veglio a Portuguese Merchant, of a very loose Life, by means of an Alms he had once given in Necessity, deserved God's Mercy through the Saint's Intercession, and was brought to Repentance, and relived in all other Corporal Necessities by the same Saint *Francis*, who likewise fortold him the

Hour

Hour of his Death, which accordingly happened.

He appeared to a Woman, that had been a long time sick in *Malavar*, and promising to send her one that should hear her Confession, advised her of her Death.

A Youth in the Hospital of *Mozambuchi* raving, through the Sharpness of his Distemper, by only the Touch of the Saint, was cured both in Body and Soul.

An *Indian*, by Profession a Schoolmaster, by Life a most lewd debauch'd Wretch, was converted by the Saint's appearing to him, and obeyed that gracious Call of God to a better Life.

Being desired by a Christian Lady to dispossess a Youth that was tormented by the Devil; as soon as he entred the House the wicked Spirit quitted his Habitation; and the Youth before ready to die, was thereupon restored to perfect Health of Body. An *Indian* Poet, that had accidentally lost his Eyes by Gun-powder, after many Years applying himself to the Saint, recovered his Sight better than before, which Miracle he published in Verse over all *India*.

He healed a Leper with washing his Sores, and drinking that filthy Mixture

ture of Matter and Water.

An Idolatrous Woman that was barren, at the Intercession of St. Francis was blessed by God with a Son, who soon after dying, was restored to Life again by the Saint.

He raised another that was drowned in a Well ; and a third that died of the Plague.

In the Kingdom of *Travancor* he raised one that had been buried ; and another in *Murar*, as he was carried to his Grave.

In *Malaca*, he brought to Life a Child that had been dead three Days ; and in the same place the Son of one that was devoted to him.

In *Japony* he gave Life to a Daughter of an Idolater. To two others in *Manapar*, and to several elsewhere, as all the World can testify, and the Transactions of his Canonization do authentically evidence.

He restored to a Seaman his Son that had been lost six Days at Sea.

He filled a whole Sea with Fish, where none scarce could be found before ; and with his Blessing, turned the salt Water of the Sea into fresh.

He obtained Rain to free a King from his Enemies that surrounded him.

A desperate Gamester, that had lost

all he had in the World, encouraged by the Saint to try to mend his Condition, recovered his Losses; and with all obtained the Conversion of his Soul, which was the Saint's only Aim.

He saved several Ships from perishing in Tempests and Storms.

He was in several places at once.

The very Children whom he taught the Christian Doctrine, with the Beads and Medals of St. *Francis*, cast out Devils, and wrought many Miracles.

His very Hand-writing cured the Sick, and his Pictures stopped and quenched a great Fire.

The Oil that burns in the Lamps before the Saints Body at *Goa*, has cured many infirm and sick of all Diseases.

A Christian Lady, by means of a Cross, that the Saint had erected in *Amboino* to be honoured, obtained, in time of a great Drought plentiful Rain, which the Idolatrous Women were not able to obtain from the Idols with their enchanted Witchcraft.

The Saint appeared to a Merchant, that had recommended himself to him, and had a pair of Beads of the Saints with him, five Days after he had suffered Shipwrack, and brought him safe to Shore; and stayed with another three Days upon the same Plank, and

at last landed him safe.

God blessed several barren Women with Issue at this Saint's Intercession.

An *Indian* in *Punical*, that had three Daughters, prayed to the Saint to beg of God the Blessing of three Sons, which she obtained. We shall weary our selves in rehearsing all the Wonders wrought by this great Saint; as the Vicar General of *Goa* owned of himself, after he had reckoned up eight hundred.

We read of an hundred authentically approved of in the Process of his Canonization. The Miracles that have been wrought at *Potami*, in the Kingdom of *Naples* by a Picture of his are sufficient to fill a whole Volume.

The Church therefore, with good reason, say of him on his Feast: *This Saint, so bountiful, so gracious and so loving, shines over all the World by his most resplendent Miracles.* Who will be no less ready and willing to assist you in all your Necessities; if you amend your Life, and reform your Manners; the Saint aiming by these temporal Favours he bestoweth, at nothing else, than the Salvation of every ones Soul, which God of his infinite Mercy grant to all, by the Intercession of *St. Francis Xaverius*.

To the Devout Clients of the
Glorious Apostle of the *Indies*, St.
Francis Xavierius.

Here is laid before you (Clients of
this Great *Xaverius*) a little parcel
of the innumerable Actions and most
Heroick Enterprizes of St. *Francis*,
which he took in hand, only to the
greater Honour of God, and for the
Good of his Neighbour.

If you like this small Compendium,
and find your Heart enflamed with a
desire of more, betake your self to the
History of his Life copiously written
by many ; but yet far short of what he
did.

Those that desire to honour this
Saint, by imitating him, and to profit
themselves thereby, must reflect upon
that Saying of St. *Augustin* ; That, *Non
pigeat imitari quod delectat celebrare* ; that
is, *They must not be ashamed to imitate,
what they delight to honour.*

The Saints are willing to find in us
some Similitude of their Vertues,
which they have practised before us in
this world, to the end they may be
the easier stirred up to obtain our Peti-
tions. For which Reason, here are Ten
Vertues of this Saint allotted for Ten
Fridays : And although this Glorious
Saint

Saint was admirable in all the Vertues of a most sublime Christian Perfection, yet these seem more particularly necessary, and also in some sort fitter to be imitated, which we shall here set down.

You shall every *Friday* read one with Reflection, and purpose to imitate him therein, and beg it of God, by the Merits of this Saint for your self, not forgetting me; whereunto it will help very much, to resolve from one *Friday* to another to practise more or less the Vertue proposed in the former Consideration, according to the Necessity you find thereof in your Soul: By which frequent Acts you will greatly facilitate and advance your Spiritual Profit.

General Advertisements,

For those that desire to honour St. *Xaverius*, by imitating these his Vertues.

1. **B**E Devout to the Holy Crucifix.
2. Pray for the Conversion of Infidels.
3. Pray for the Souls in Purgatory.
4. Be a Lover of Chastity.

5. According to your Condition endeavour to help your Neighbour, as well in Spirituals, by teaching the Christian Doctrin to Children and ignorant People, hindering their Sins, exhorting them to do well, and giving good Example; as in Temporal, by giving Alms, visiting the Sick and Hospitals, defending the Poor, and helping them in Necessity.

6. Confess often.

7. Examine your Conscience daily:

8. Reflect often upon those Words:

Quid prodest Homini, si universum Mundum lucratur, Anima vero suae Detrimentum patitur? That is, *What doth it avail a Man to gain the whole World with the loss of his own Soul?*

9. Return Good to him that has displeas'd, or injured you.

10. Promote the Devotion to the Saint:

Antiph. Well fare thee, &c. with *Verf. and Resp.* as before, p. 13.

The Prayer.

Lord God who hast vouchsafed by the Preaching and Miracles of St. Francis Xaverius, to joyn unto thy Church the Countries of the Indies: Grant propitiously, we beseech thee, that reverencing his Glorious Merits, we may also imitate his Example.
Through

Through Christ our Lord. *Amen.*

A Prayer to the five Wounds of our Saviour much used by St. Francis.

O Lord Jesus Christ, by the five Wounds thou wast pleased to receive upon the Cross for Love of us: Help thy Servants. N. N. whom thou hast redeemed with thy precious Blood.

To the greater Glory of God, and Salvation of Souls. *Amen.*

Through the Intercession of St. Francis Xavierius.

O God I love thee, &c. p. 19.

Ten Motives

To excite all to a Devotion to St. Francis Xavierius.

1. **H**IS indefatigable Zeal, accompanied with an undaunted Courage in undertaking, suffering, and overcoming all Difficulties for the Good of Souls.
2. His singular Affability, where-with he accommodated himself to all sorts of Persons, to gain them to God.
3. His total Contempt and Abstraction from all things of this World.
4. That great Fire of Divine Love, which

which betraying it self so often, even in his very Countenance, shewed how full his Soul was of God.

5. His living and dying a pure Virgin.

6. His extraordinary excelling in all kind of Vertues and Gifts of God.

7. The great Number of Souls he converted, which were above two hundred thousand.

8. His Facility in working Miracles alive and dead.

9. The extraordinary Favours he sheweth to those that are devoted to him.

10. The common Experience, whereby we see that whosoever seriously recommends himself to *St. Francis*, either obtain his Request, or Comfort and Strength to conform to God's Will, if he has not his Petition granted (because not expedient for the Good of his Soul,

An Expiation of the Devotion of Ten Fridays, in Honour of *St Francis Xaverius*, and what is to be done therein.

THIS Devotion is instituted to obtain some singular Favour of this Saint;
C who

who as heretofore on Earth, so now in Heaven, is all Bowels of Mercy towards those that invoke him, and does most graciously and abundantly favour his Devout Clients.

Ten *Fridays* are ordained, and if conveniently, without Intermission; in each of which, he that will perform this Devotion, must Confess and Communicate; and before some Alter, or Picture of the Saint, or where else most convenient, must also say Ten *Pater Nosters*, and Ten *Ave Maria's*, and Ten *Gloria Patri's*, &c. offering to God the Merits of this Saint, to obtain the Favour he desires,

In this, two things are to be observed: The *First* is, That before one applies himself to this Devotion, he must purifie his Intention concerning the Favour he petitions, be it Temporal, or Spiritual; pretending nothing else but the Glory of God and the Salvation of his own Soul; for seeing this was the only Aim of this Saint, whilst he lived in this World, so it will be a more efficacious means now in Heaven to move him to favour us with his Intercession to his Divine Majesty, to obtain us our Request.

The *Second* is, That none of those Devotions, omitted either in part or whole, have any Obligation, even of a
venial

venial Sin ; so that you may continue them or no, when begun, without any scruple ; and if Business permits you not to perform Ten *Fridays* in order, go on with them at your leisure.

Friday is assigned in Memory of the Saint's dying on that day in the Island of *Sanciano* : The Number is in Honour of the Ten Years he laboured in the *Indies* for God's greater Honour, and the Good of Souls ; and the same is to be understood of the ten *Pater's* and *Aves* and *Gloria Patri's*.

To the end this Devotion may have more Fruit, and promote the Exercise of some Vertue, some Considerations are here set down taken out of the Life of the Saint ; one for every *Friday*, which is to be read on that Day, by those that practise this Devotion ; stirring themselves up to a lively Imitation of the Saint. To every Consideration their is annexed a Colloquy, in form of a Prayer, begging of the Saint some Spiritual Grace suitable to the forgoing Consideration, and profitable for the good of their Souls ; wherein, with a little Labour, they may spend their time with much Profit.

The CONSIDERATION For the First *F R I D A Y*.

Upon the singular Purity of Mind,
and Body of St. *Francis Xavier*.

BY Purity of Mind, is not only understood Innocency of Life, but also a right intention of doing all our Actions purely for the Glory of God, and for no other end.

How great was this Purity in St. *Francis*! The sole Aim of his immense Labour was the Glory of God, not seeking any thing else, either in his Voyages by the most dangerous Seas of *Europe*, *Asia*, and *Africa*, or Journeys by Land; I may say through both Worlds, or in his most troublesome Preaching, but that God should be known, praised and glorified. In a word, all he suffered (which as *Francis Mansilla*, a great while Companion to the Saint said, is not to be conceived how much it was) was only for the Glory of God, never regarding any the least private Interest.

The Reward of his Labours was a most sublime degree of Sanctity, which he arrived unto, whereby afterwards he deserved such a Glory in Hea-

ven

ven, and received so many Favours here on Earth.

And our Saviour, to shew how pleasing his Labours were to him, wrought that continual Miracle ; that in his Father's House a Crucifix sweat Blood, every time the Saint was in any difficult Enterprize, or Suffering.

Examin your self, Devout Soul, and see what Intention you have in all your Actions ; if to please God only, or else for some other private Interest : If the first, give God thanks, and stir your self up to Perseverance : If the second be sorry and purpose an Amendment.

But by Purity of Body, is chiefly understood the Vertue of Chastity, which retrenches all sensual unlawful Pleasures.

He excelled so much in this Vertue, that as long as he lived he preserved the Lilly of his Virginity unstained, and therefore is generally painted with one. And which is yet more to be admired, he preserved it most pure, even living in the World, amongst the Delights and Enticements of his own House, in the Heat of his young Blood, and Liberty of the Students of the University of *Paris*, where he lived, and even in the most licentious and loose Manners of the *Mahometans* and

The CONSIDERATION

For the First *F R I D A Y*.

Upon the singular Purity of Mind,
and Body of *St. Francis Xavier*.

BY Purity of Mind, is not only understood Innocency of Life, but also a right intention of doing all our Actions purely for the Glory of God, and for no other end.

How great was this Purity in *St. Francis*! The sole Aim of his immense Labour was the Glory of God, not seeking any thing else, either in his Voyages by the most dangerous Seas of *Europe*, *Asia*, and *Africa*, or Journeys by Land; I may say through both Worlds, or in his most troublesome Preaching, but that God should be known, praised and glorified. In a word, all he suffered (which as *Francis Mansilla*, a great while Companion to the Saint said, is not to be conceived how much it was) was only for the Glory of God, never regarding any the least private Interest.

The Reward of his Labours was a most sublime degree of Sanctity, which he arrived unto, whereby afterwards he deserved such a Glory in Hea-

ven

ven, and received so many Favours here on Earth.

And our Saviour, to shew how pleasing his Labours were to him, wrought that continual Miracle ; that in his Father's House a Crucifix sweat Blood, every time the Saint was in any difficult Enterprize, or Suffering.

Examin your self, Devout Soul, and see what Intention you have in all your Actions ; if to please God only, or else for some other private Interest : If the first, give God thanks, and stir your self up to Perseverance : If the second be sorry and purpose an Amendment.

But by Purity of Body, is chiefly understood the Vertue of Chastity, which retrenches all sensual unlawful Pleasures.

He excelled so much in this Vertue, that as long as he lived he preserved the Lilly of his Virginity unstained, and therefore is generally painted with one. And which is yet more to be admired, he preserved it most pure, even living in the World, amongst the Delights and Enticements of his own House, in the Heat of his young Blood, and Liberty of the Students of the University of *Paris*, where he lived, and even in the most licentious and loose Manners of the *Mahometans* and

Gentils, with whom he conversed so many Years.

God rewarded this his Angelical Purity with the Incorruption of his Body after his Death, and with infinite other Miracles. For *George Alvarez* having buried it in quick Lime, that he might the easier carry his Bones from *Sanciano* (the Island where he died) to *Goa*, after three Months found it as entire as if newly buried; and which is more, the Body being cut, bled as fresh as if alive.

This Miracle extended it self also to his Cloaths, which were preserved from receiving any Harm from the Lime, which naturally would have consumed both.

The Body also sent out a most fragrant Odour, far surpassing any in this World. The carrying the Body through *Malaca*, freed it from a most desperate and infectious Plague: And when it was brought to *Goa*, the Miracle of its Incorruption did now less continue; for several times it bled a fresh, and even to this Day (being now above a hundred Years) ceases not, the Body being as incorrupt as ever. Every one may easily see how he be-
haveth himself in this Vertue, according to his State and Condition.

The

(34)
The COLLOQUY

To St. *Francis Xaverius.*

To obtain Purity of Body and
Soul.

MOST Glorious Apostle of the East,
most pure in Body and Soul ; I,
a most miserable Creature, with all
Humility have recourse to you ; beg-
ging you would by your Intercession
obtain for me such a pure Intention in
all my Actions, that I may never aim
therein at any thing else but the grea-
ter Glory of God, and such a pure
Chastity, that neither in Thought,
much less in Word, or Deed, I may
ever displease the most pure Eyes of
our good God. Amen. *Through the In-
tercession of St. Francis Xaverius, God
grant me Purity of Mind and Body,*

The CONSIDERATION
For the Second *FRIDAY.*

Upon the profound Humility of
St. Francis Xaverius.

ACCORDING to St. *Bennard*, Humili-
ty is the Contempt of ones own
C 4 Worth

Worth ; according to St. *Thomas*, it is a Vertue whereby a man knowing his own Defects and Imperfections, keeps himself within his own Bounds, in a low Degree.

St. *Francis* practised this Vertue in a most perfect manner towards all sorts of Persons : for tho' he was born of the Race of the Kings of *Navarre*, by Office *Nuncius Apostolicus*, and besides, endow'd with most rare Talents of Nature and Learning, yet he humbled himself below all, whenever it was for the greater Glory of God. He writ to St. *Ignatius* his Superiour always upon his Knees.

He answered a Friend of his, who examined him concerning a dead Child he had raised in the Coast of *Comorino*, with all Humility, as it were confounded : I raised the Dead to Life ? And can you belive such a thing of me, such a great Sinner as I am ?

In a word, all his Life is tull of Examples of his most profound Humility ; and was held for such over all *Spain*, *Italy*, *France*, *Portugal*, *India*, *Japony*, and innumerable other Countries, wherein he exercised this Vertue in divers Ways and in a most perfect Degree

gree with the poor Prisoners, Children, Slaves, Souldiers, Seamen and what not? And this in a most abject and contemptible manner; choosing for his Lodging the Hospitals, for his Cloths coarse Canvas, and for his Meat, Dry Bread, Burnt Rice, and the like.

But God ordered it so that the more he humbled and debased himself, the more he should be esteemed by others.

Hence it was Pope *Paul* the third admired him, and that he was honoured and respected by the King of *Portugal* in an extraordinary manner, and no less by the Vice-Roys of *India*, by Governours of Towns and Countries, and by all Persons of Note. The *Portuguese*, even in *Portugal*, gave him the Name of Apostle; the Gentiles stuck not to give him Divine Titles; the *Mahometans* held him for a great Prophet; many Idolatrous Kings called him Great Father; whole Towns and Countries came to meet him: The Missioners of the Society that were designed for the *Indies*, thought it a Paradise to be sent to never so hard Enterprizes, if *Saint Francis* were but there; so little did they think of themselves to enjoy him. *Gonzalo Fernandez* crept upon his Knees to *St. Francis*, who knock'd at the Door to speak with him

Angero, a *Japonian*, came from the farthest part of the East to the Island of *Molucche*, above two thousand Miles, only to treat with the Saint about the Affairs of his Soul: After the Saint's Death, a new Convertite sailed from *Goa* to the Castle of *Xavier* in *Spain*, above fifteen thousand Miles, only to see and reverence the Chamber St. *Francis* was born in. You see how true God's Promise is, and how much it is verified in this great Saint. * *He that humbleth himself shall be exalted.*

Let every one reflect upon this, and see how he behaveth himself according to his State, with his Superiours, with his Equals, and with his Inferiours: Let him see if he carries himself as a good Christian ought, with Charity and Submission, or rather, with Pride and Hughtiness; and accordingly let him purpose to persevere in the good, or mend what is amiss.

The COLLOQUY To St. *Francis Xavierius*.

To obtain Christian Humility.

Most humble St. *Francis*! I most earnestly desire, you would be

of Almighty God for me Strength and Courage to overcome my Pride, and imitate your Humility; whereby I may offend no body, either in Thought, Word, or Deed, out of Pride or Contempt: I purpose on my part, to use all possible Diligence and edifie my Neighbour, *Amen.*

The CONSIDERATION

For the Third *FRIDAY*.

Upon the Penance and Mortification
of *St. Francis Xaverius.*

Penance here is not taken for a part of the Sacrament, but it is a Verrue that embraces hard Difficulties and painful Afflictions, for Satisfaction for Sins committed against God.

Most sharp were the Mortifications this Holy Apostle used and inflicted upon himself; besides the insupportable Sufferings annexed to his Apostolical Charge and Office; His Fasts were very frequent; and, had not God particularly inspired him to undertake them might be called most indiscree; for he passed three, four, and sometimes seven

seven Days without the least Sustenance; tho' his ordinary Diet might be justly called a perpetual Feast; as hath been gathered out of one of his Letters to a Friend of his, wherein he confesses, that he lived more like a Bird than a Man, with nothing but water and Rice. His Watchings were continual; spending the best part of the Night in Prayer: His Sleep and Rest (which he even unwillingly allowed to Nature) were rather to torment, than ease him; for at Sea he lay upon the Cables, and at Land upon the hard Ground, or a Bed of Cords. He wore Day and Night a continual Hair Shirt. He girded himself with Chains, riveted with Points of Iron: He disciplin'd himself to Blood with Whips armed with Rowels of Steel. His Eyes were in a perpetual Bath of Tears for the Offences he knew were committed by others against God, Confessing himself always a Sinner, and being both Confessor and Penitent, he shared with others in their Penances, and undertook to satisfy for them himself; witness that Heroick Act upon the Coast of *Cananor*, where to move a Sinner to Sorrow for his inveterate Sin, he retired himself into a Grove hard by, and there cruelly tore his Body with Whips, till such Quantity

tity of Blood trickled down his Back, as provoked the Sinner to abundant Tears, and a true Compunction; and so he reconciled him to God.

But what Wonder he should practise these most cruel Mortifications in this his Office of Apostle; seeing, from the first Moment he begun a Perfect Life, he accustomed himself to most rigid Austerities? Who is ignorant, that to satisfy God for his too great Niceness and Spruceness in Cloths, and Nimbleness in Dancing, he tied his Thighs so strait with little Cords, that he was not able to breath; so far had he let them eat into his Flesh, that they could not be seen; whereof he must necessarily have died, had not God most miraculously cured him, whom he had designed for the Apostle of the new World. Every one knows that in the Hospital of *Vicenza*, to get a total Victory over himself, he sucked the Corruption and Matter of a most pestiferous and loathsome Impostume: And before he said his first Mass, he spent forty Days in most rigid Penance, shut up in a little Groe of Mount *Celso* within the Confines of *Padova*. In fine these Austerities were so dear to him, that he never left them off to his dying Day; so that with good reason, he might

might say with St. Paul : * *I die daily*
and * *for thy sake we are mortified all*
Day.

As God is a most just Rewarder of the
least thing done for his sake, so he d
abundantly recompence and sweet
these Pains of St. Francis with Infinite
and Divine Consolations ; which h
Heart not being able to bear, they a
peared even in his very Countenance
seeming to be always enflamed, y
always cheerful and pleasant, even i
the most difficult Enterprizes ; shew
ing to the World, that he was really i
his Heart a Citizen of Heaven. Thi
abundance of Heavenly Comfort, for
ced him to cry out ; *Satis est Dominus*
Satis est : It is enough. Lord ; it is enough
Beging that an end might be put to
those Delights, his Heart of Flesh was
uncapable to endure. That Posture of
opening his Breast, which he was often
seen in, was only to mitigate a little
that Divine Heat of the Love of God
that without Intermision, burnt and
consumed his Heart. I'll omit those
Extracies or Raptures wherein his Body
was often seen lifted from the Ground ;

and

and those frequent Rays of Light, that so environed him, that he seemed rather a Seraphim of Divine Love than a Man of Earth. *Thomas Fernandez* found him often in *Manapar* of *Piscaria* elevated a Cubit from the Ground, with his Face surrounded with Rays, and his Eyes sparkling like Stars. Many Eyewitnesses attested, that at Mass and Communion in *Malaca* and *Meliapor*, he was several times seen quite alienated from his Senses, and elevated in the Air. These are some Tokens of those Divine Consolations this Angel of Heaven enjoyed here upon Earth in Reward of the Sufferings he undertook for the Love of God.

What have we now to say for our selves miserable and tender Creatures, that so much shun all occasions of Suffering, even when our state of Life and Condition require it? How ignorant are we of the true Good! It is no wonder Divine Consolations are so scarce with us, since we fly all Trouble and Difficulties, that might else in some manner deserve, and draw down those Favours upon us.

The

The C O L L O Q U Y.

To St. *Francis Xavierius*To obtain a desire of Penance and
Mortification.

O Most Mortified Apostle ! Behold at your Feet the greatest Sinner of the World, and yet the most delicate, the most deserving of Penance, and yet the greatest shunner of it, who Implores your Help that he may begin to love that once, which he ought always to perform, and thereby satisfy God for his Sins. You, ☉ Dear Saint ! Most Innocent, and yet so generous an Embracer of Austerity, obtain for me of my suffering Saviour your Spirit, that I may set my Affection more thereon, and thereby diminishing the pains of Purgatory due to my Sins, I may the sooner come to enjoy with you the Beatifical Vision. *Amen.*

The CONSIDERATION
For the Fourth *FRIDAY*.

Upon the Patience of St. *Francis*
Xaverius.

Patience is a Vertue that Strengthens
our Mind against all Difficulties,
that might otherwise deter us from our
Duty.

This Holy Apostle was so abundantly
Endowed with this Vertue that he
might justly say with St. *Paul*, * *Let us*
exhibit our selves as the Ministers of God in
much Patience. Truly it was very neces-
sary in those his long and most Trou-
blesome Sickneses; as when Desti-
tute of all Human Comfort he was ob-
liged in *Vicenza* to lye in the same Bed
with a most filthy and loathsome Sick
man; and in his Journey from *Aman-*
gucci to *Meaco*, to live only upon Water
and Burnt Rice; and in the Island of
Sanciano, to dye totally abandoned by
all. Yet these inconveniences were no-
thing to those he suffered in changing
so often to so contrary Climats, from
one

* 2 Cor. 6. 4.

one excess to another, accommodating himself to the Barbarous Incivilities of People so different from the *Europeans* in Life and Manners: In the Excessive Heats of the Torrid Zone, in the Incommodities of Sea Voyages, in Tempests and Dangers of Shipwrack. What shall I say of Persecutions from Men and Devils? He was often in the Publick Market-places laught at by the People, sought for to Death by the Gentiles and *Bonzis* their Priests, as a Destroyer of their Idols and Gods: most shamefully and unhumanly reviled by Governours of Towns and Countries, Captains of Ships, Soldiers and Seamen; and even by Christians (amongst whom some bad are always to be found) utterly hated, as a reformer of their manners and wicked Lives: finally left and betray'd most ungratefully by those he had been most Beneficial unto. The Devils also set upon him divers times, and once beat him most unmercifully in *Meliapor*, as he prayed all Night at the Tomb of *St. Thomas* the Apostle; and they always Persecuted him, as their Sworn and most Bitter Enemy.

Yet what did *St. Francis* do? What would you a most Delicate, Nice, and Cowardly Creature have done?

Quitted

Quitted what you had undertaken, fainted and yeilding at the first seeming Difficulty, and fled back, No, no, quite contrary; he like an undaunted Soldier not the least struck with these Oppositions, stood his Ground, and Faithfully Discharged himself of his Apostolical Duty and Commission; witness his Journeys in his Ten Years, amounting to an hundred Thousand Miles, equivalent to almost five times the whole Circumference of the Earth; wherein he abolish'd innumerable Superstitions, Rooted out many Abuses, Corrected many Wicked and Inveterate Manners, threw down Idols, Converted Innumerable Souls, and Baptized with his own Hand above a Million and Two Hundred Thousand Persons Worthy Fruits indeed of the invincible Patience of *St. Xaverius*.

But what do I, miserable Creature? How do I bear even the least things that happen daily? How ought I to be ashamed that have not the Heart to Suffer the least Word, Check or Cross Answer from another, which makes me so often neglect my Duty to God, and fail so frequently in the Employment I am in? I am truly Confounded seeing with how little Patience I might so much Promote God's Glory, and

that failing in the first, I am so Notoriously Deficient in the Latter.

The COLLOQUY

To St. Francis Xaverius

To obtain the Vertue of Patience

YOU see most Patient Apostle, the baseness of my Heart, so freight and narrow, as not to dare to open it-self to receive the least Cross, or Adversity, but presently it yields and Faints. Yet my Crosses are not like yours, which were so hard and Painful, but slight Troubles and small Difficulties, and yet I am most impatient in all occurrences. O most Patient *Xaverius*, Obtain of the divine Goodness for me your Spirit of Patience, that manfully resisting all Difficulties annexed to my State and Condition, I may Faithfully comply with God's Holy Will. *Amen.*

so No The CONSIDERATION
For the Fifth *FRIDAY*.

rius: Upon the Continual Prayer of St.
Francis Xaverius.

ience, P Rayer is an act of Religion where-
by we have recourse to God, beg-
ging what is fit we should ask of him.
St. *John Damascen* calls it an ascent of
our Minds to God, where by we treat
and Converse with him.

St. *Francis's* Prayer was continual,
fulfilling that, * *It behoveth always to*
Pray, and never to cease: And that of the
Apostles † *Our Conversation is in Heaven:*
Altho' he was always United to God,
yet he had some particular times alot-
ted for it; spending the Night chiefly
in continual Prayer and Contemplation;
never allowing himself above two or
three Hours for natural Rest. On Ship-
board for Prayer he prefixed from Mid-
night till Morning, whereupon the Sea-
men used to say the Ship Sails securely,
seeing Father *Francis* stands Sentinel.
In *Manapar* he was at several Hours in
the Night observed by his Host, and
found

* *St. Luc. 18. 1.* † *Phil. 3. 20.*

found always upon his Knees at the Foot
 of a Crucifix. But what sort of Prayer
 was it? Worthy indeed of that Seraphical
 Heart all Burning and set on Fire
 and carrying him to his only Centre
 God. In so much that many Confessors
 they could not look him in the Face
 even in Familiar Conversation amongst
 them, his Countenance so Dazled their
 Eyes. His short, tho' most Inflamed
 jaculatory Aspirations gave us sufficiently
 to understand, what Fire Consumed
 his most Ardent and loving Soul;
 having been often heard to say even in
 his Sleep and Raging Sickness, and
 commonly in Latin, *O Sanctissima Trinitas*
O mi Jesu! O Dulcis Jesu! O Jesu cordis
mei? O most Holy Trinity! O my Jesus!
O Sweet Jesus! O Jesus of my Heart! These
 shew us that altho' he was in Body on
 Earth, yet in his mind he was in Hea-
 ven. A second *Daniel*, who in *Babylon*, that
 is, amongst Idolatrous, Barbarians,
 and a Thousand Hindrances and Distrac-
 tions, was in a continual and most per-
 fect Prayer. Our Saviour enriched this
 Prayer of his Servant with many Fa-
 vours. First, of most high Contemplati-
 on, which seemed so natural unto him,
 that he used it at his Pleasure in Uni-
 ting himself with God. Then of most
 Divine Wisdom and Prudence in know-
 ing

ing the Will of God and Executing it to his greater Glory. The Third was a most admirable Gift of Prophecy, not only in seeing things afar of, and foretelling things to come, but even Penetrating into the Secret of Mans Heart: Several of these Prophecies are Famous, as that of the Death of *John Armusio* at *Amboinum*, Two Hundred and Seventy Miles distant from the Place where *S. Francis* was : that at *Malaca*, of the Victory of the *Portuguese* against the *Aceenians*. When he promised to *Janes Pereira* continually Prosperity, which he ever after enjoyed. When he acquainted *Peter Veglio* of his Death after a most Peaceable and happy Life, which accordingly happened : of the destruction of the City of *Tolo* : of the Misery of *Alvarez Ataide*, who endeavoured to stop his journey to *China*, and innumerable others ; in so much that in the process of his Canonization, the Holy Inquisition of *Rome* approved and allowed of a Hundred and Fifty most evident and manifest Prophecies.

I perceive, Devout Soul ! you are desirous of these Favours, and would willingly betake your self to such Prayer, were you to reap such Fruit : But consider a little with your self, and see what time you allow for Prayer ? Ah !

I am

I am ashamed to tell, what is too true. It is but little or none, and that the worst part of the day : If you have any time to spare, and know not what to do with it, that you give to God : And yet how is that spent too. As for your Exteriour carriage and comportment, is it fit to appear before that God with whom you treat ? For your inward attention and affection I fear it is so Poor and Weak, that you easily admit distractions, or at least are very negligent in putting them away. And do you think God will bestow his Favours on a Soul so ill prepared to receive them ? You are deceived. Do then what is requisite on your part, and correct your defects, and then God will not be wanting on his.

The COLLOQUY.

To St. Francis Xaverius.

To obtain the Grace of Prayer.

I Aspire not, O Holy Apostle, to those admirable Favours God enriched your Prayer with ; No ! those were properly yours and peculiar to that great Soul, to which God did in so singular

gular a manner communicate himself.
 I am contented with the most solid
 part of Prayer, and do humbly beg
 you to obtain of God for me a true
 Love and Affection to it. Such a Love
 of it, as never to omit it or assign the
 worst part of the day for it. Such an
 Attention to it, that I may never be
 voluntarily directed in it. Such Fruit
 from it, as may correct my Defects
 and Manners, and encrease the Vertues
 most requisite for my State and Cal-
 ling. This is what I beg of you most
 glorious Apostle! and for this end I
 make a purpose to use such Means, as
 are requisite.

The CONSIDERATION
 For the Sixth *FRIDAY*.

Upon the Magnanimity and Gene-
 rosity of St. *Francis Xaverius*.

Generosity is a Vertue that so em-
 boldens the Mind, as not to be
 daunted at hard Enterprises, that usually
 deter it from vertuous Actions. This
 Vertue and Disposition of Mind, was
 but necessary to this Holy Apostle to
 D strengthen

strengthen him against so many Difficulties, Oppositions, and Dangers; which were not the easier and less to be feared, because necessarily annexed to his Office of Apostle. Dangers at Sea, at Land, from treacherous Companions, Strangers, Thieves and Cut-throats, both in publick and in private, were no less inseparable Companions of *St. Francis* then of *St. Paul*. The Difficulties he encountred (as we read in his Life) were such that nothing but a most Heroick Courage could have overcome them. He crossed from the *Indies* to *Japony* the most dangerous Tract of all those Seas, by reason of the raging South Winds; and that in a little Boat (the Seamen being all Pirates, and the Master both Idolater and Pirate) running continual risque of either being drowned at Sea, or cast upon some desert Island, there necessarily to have starved. in his Journey from *Meliapor* to the *Molucche* crossing from one Island to another he suffered thrice Shipwreck, and once lighting upon a Plank of a Ship, tossed three Days and three Nights by the tempestuous Waves, was at least rather dead then alive cast ashore. His Dangers at Land were no less then at Sea. For tho' he was generally esteemed by Vice-Roys, Governors and other Officers,

Officers, yet he wanted not most strong Oppositions, as in the Shore of *Piscaria*, in *Travancor*, and in *Goa*. Most obstinate was that of *Alvarez Ataide* then Governour of *Malaca*, who neither by Entreaties nor Threats could be brought to allow of *James Periera's* sailing to *China*, with whom *Saint Francis* intended to go to convert that great Empire. He went to the Islands of *Molucche* and *Moro* (famous for its barbarous Cruelty) against the Consent of all his Friends, and in spite of all the Threats of the Devils. In *Amangucci* the *Bonzi* with armed men continually sought to kill him. In the most Heroick Enterprise he framed in his Soul of the Conversion of *China*: Death was the least Danger he apprehended: Fearing not a World of Dangers to free another from the Tyranny of the Devil.

Whoever you are, Dear Soul, that reads these generous Acts of *Saint Francis Xaverius*, reflect with your self and see, how you carry yourself in the Service of God. I am afraid the very Shadow of Difficulties do quite dishearten and deter you from all good Works. If it be so, be confounded at your own Weakness, and beg of the Saint a noble Heart, that may not only, not yield but

even surpass at least ordinary and small Hindrances in the Service of God.

The COLLOQUY.

To St. Francis Xaverius.

To obtain a Generous Heart.

BEhold at your Feet, O most generous Apostle! a Soul that most shamefully neglects all things belonging to the Service of God. I fear, I confess, the least think that either seems difficult or any ways terrible; and by this my inordinate Pusillanimity I fly back and quit many a noble Action, that otherwise might very much encrease the Glory of God. O Holy Apostle, grant me but one Spark of your great Courage, wherewith you underwent such Difficulties. Animate and strengthen my Pusillanimity, that frightened by no Opposition, I may most manfully and readily fulfil God's Holy Will. *Amen.*

The CONSIDERATION
For the Seventh *FRIDAY*.

Upon his great Love of God and
Power over all Creatures.

HERE are, Devout Reader, 10
Considerations; the first to be
imitated, the second to be admired;
yet both very profitable for you; for
whether you imitate or admire St. *Xa-*
verius, you may assure your self of his
Protection and Intercession. The first
is his Love of God; the second his
Power over all Creatures.

As for the first, what do you think,
Devout Client of St. *Francis*, of the
Love he bore to God. His whole life
is a sufficient Proof thereof, according
to that great Saying, *Probatio dilectionis*
exhibitio est operis. *Deeds are the Marks of*
Love. But yet to give you some more
particular Signs thereof, here are some
few Reflections no less true than won-
derful. This Love of God did so en-
flame his Heart, and set it all on fire,
that he was not able to suffer it's
insupportable Heat, nor scarce endure
his Cloaths. Once as he was walking

in the Streets of *Goa*, he was so totally absorbed with the Love of God, that he took no notice of an Elephant that broke loose and threatned Death to all it met ; but yet afterwards to the great Wonder of all it retired. The like happened to him going from *Amangucci* to *Meaco*, when he run like a Servant behind a Noblemans Horse, never feeling the Thorns that continually tore his Feet ; so much was his Mind absorpt in the Abyss of the Love of God. Every where he was out of himselfe and totally in God : But above all in Prayer, Mass, and Thanksgiving after the Divine Sacrifice. His Soul betrayed it self so clearly in his very Countenance, that the Pope said of him, that he was *Vultu adeo inflammatus, ut Angelicam prorsus Charitatem repræsenteret.* Seeming rather a burning Seraphim and a blessed Spirit upon Earth, then a Man.

What say you pious Reader ? you do wonder and admire him, and I am comforted thereat, because hereby you may frame some Conceit of the great Love St *Xaverius* bore to God. But why do not you endeavour also to love the same God ? For he is the same he was then, ever deserving to be loved above all things Created ; and should you

not love him, you would always prove the most miserable Creature in the World, for not placing your Affection upon a God that is so worthy of Love, seeing to Love him is the sole happiness of Man.

As for the second Point proposed in the begining, God even in this Life seemed to reward his Saint with an universal Power and Dominion over all Creature. The Heaven, saw the Day encrease three Hours by the Prayers of this second *Josue*, that the Christians might give a total Overthrow to the Infidels. The Earth rent it self with most horrid Earthquakes to frighten the Citizens of *Tolo* to the Christian Faith, which they had so shamefully forsaken; the Air bore him up from the Ground several times by Night and Day. The Fire raging and threatning several Houses, obey'd his Command, and offered not to pass the Limits prescrib'd by *St Xaverius*. But the Water seem'd to acknowledge most of all his Power. He was an Anchor to Ships in the greatest Storms; a favourable Gale to carry them thro' the most dangerous Shallows and Sands of the Seas; a Calm allaying Tempests and a Haven for those that suffered Shipwrack. The very Idolaters called him the God of the Sea, and spared

no charge for themselves and their Goods to sail in the Ship *Saint Xaverius* went in. In the *Indies* he often changed Salt Water into Fresh; and once by only dipping his Foot into the Sea. He allayed tempests sometimes by Prayer, other times with Relicks, he wore, or with the Sign of the Cross; and once by letting his Cross into the Water; which God to double the Wonder, permitted a Wave to snatch away, and so bereft him of his only Comfort; when behold soon after a Lobster with open Claws above Water brought it to *St. Francis* again.

It is impossible to specify every particular Miracle wrought in this kind by *St. Francis*; let these few in short suffice, to convince you that in this Glorious Saint you have a Patron ready to command all Creatures for your Good; so that in all Occasions and Necessities you may have recourse to him with Confidence, and hope in his most powerful Intercession and Assistance.

The COLLOQUY

To St. Francis Xaverius.

To obtain the Holy love of God:

WHat did you aim at throughout the whole course of your life, O Holy Apostle, but to bring all the World to the love of God ? And now, will you not, O great lover of God ! obtain for me a poor helpless creature, an ardent desire of loving him above all things ? Ah ! I doubt not of your help and intercession but I apprehend my own Weakness, least permitting my self to be deceived by the foolish Love of Creatures, I may swerve from the true love of my Creator. Help me then, O Holy St. Francis ! That I may not be so deluded, but yielding up my will to God, I may by a holy necessity, always love him both in this life and in the next. *Amen.*

The CONSIDERATION
For the Eighth FRIDAY

Upon the Love of St, *Francis Xaverius* towards his Neighbour.

HE that truly loveth God, does extend his Affection also to his Neighbour, as being dear to God and his lively Image. So that Saint *Xaverius* loving God as you have seen, ought consequently to love his Neighbour; which he did in the perfectest manner he could, fulfilling those words of St. Paul. * *Omnibus omnia factus*, to all men becoming all things that he might save all. † *In Charitate non sistā sed verā*, In true, not feigned Charity.

He never spared any Labours, Troubles, Difficulties, nor even Life it self to benefit him either in his Temporal or Spiritual Necessities, tho' he laboured most to succour the Soul as being the more noble Part. The only Aim and Design of his Apostolical Missions and hard Enterprizes was the Salvation of Souls; and were he proposed to him-

* 1 Cor. 9. 22. † 2 Cor. 6. 6.

himself any Hopes of converting any to God, he let slip nothing that might any way promote or further his Intentions. With Children he was one, always so concerned for their Spiritual Profit, that tho' he was a Man of that Authority and Esteem, yet he disdained not to go about with a little Bell, exhorting Parents to send their Children to be instructed in the Christian Doctrine. With Sinners he became, as I may say, a Sinner, familiarly treating and conversing with them, that so he might bring them to God; for pretending to be ignorant of their Vices, Blasphemies, Murders, Usuries, and all their whole Life, he changed the Hatred they bore him into Love, and the Love they bore to all vicious Habits and Propensions, into a detestable Hatred of Sin. To Infidels (as particularly recommended to him from Heaven) he shew'd such Charity that no body can express it. And if the Height of this, according to the Oracle of Truth it self, be to give his Life for his beloved, he was always ready to do it for them: which did so mollifie and win their Hearts, that it is incredible, how many thro' this only Motive did embrace

brace the Christian Faith ; whereupon Father *Melchior Nugnez* then Superior of the *Indies*, a Man of rare Prudence and noble Vertue said, that converting Infidels to Christ in St. *Francis Xaverius* did not seem a Gift infused, or a Vertue got by Habit, but a natural Inclination : So bent was he upon that only Work, that he could not live nor take any Satisfaction in any other Employment, than the Instructing and bringing Souls to the Knowledge and Love of the only true God. This perpetual Motion of Charity was his only Respite, this Exercise his only Repose. Nothing will be better able to shew the Greatness of this his Charity and zealous Affiduity therein, then the Number of those he Baptized with his own Hand, which amounted to a Million and two hundred thousand Persons. As for what belongs to the temporal Assistance of his Neighbour, who can reckon up the Deeds of Charity he shewed to every one, as well poor as rich ; nor was their any Work of Mercy that he did not practice either in his own Person, or when he could not himself, by using others Help for the succouring the poor and needy. His tender Care of the sick will be a sufficient Proof of his boundless Charity. He

was to them a Father, Mother, Brother, Physician, and a Nurse in the meanest Offices, in private Houses, and in publick Hospitals; if any died, he washed and layed them out with his own Hands, digged their Graves, and buried them himself. God seeming to second these Heroick Desires of St. *Francis*, so much bent upon serving his Neighbour, endowed him in a particular manner with that divine gift of Curing the Sick: For in the Deeds of his Canonization you will find the wonderful Cures of all Diseases wrought by the Power of this great *Xaverius*, to be innumerable. The Blind received the Benefit of their Eyes, the Lame the use of their Limbs, the Lepers were cleansed, the Dumb restored to Speech, the Deaf to their Hearing, Possessed Persons freed from Malignant Spirits that Tormented them. To be short, so many were these prodigious Cures, that in and about the City of *Naples* only, there are sufficient to fill a whole Book. Yet these Cures of Diseases are nothing if compared to those he raised from Death to Life, which amount according to the Authentick Transactions of the Saints Canonization to above Five and Twenty, What has been here said is but an Abridgement; and
only

only helps to frame some conceit, or Idea of the Saints great Charity to his Neighbour, referring you to the Writings of his Life to see the innumerable other Graces and Favours through his means and Intercession conferred upon all sorts of Persons, as Seamen, Merchants, Barren Women, or in Childbed, Soldiers, &c.

We may gather two Fruits from what has been said. The First a Holy Confusion in our selves for helping and furthering so little the good of our Neighbour, either Spiritual or Temporal. Who of us is troubled or concerned to see him offend God? Who is there, that either hinders him from falling, or gives his helping hand to raise him again from Sin? Which of us grieves at his losses, or suffers any thing to Promote his Good! Do we Visit him in the Hospitals, and Prisons? Are we Charitable unto him? Do we relieve his Wants with Alms? Or rather do we not spend that on Beasts that only serve for Sport and Pastime, which ought to be employ'd in Succouring and Assisting our Neighbour, the very Image of God himself? The Second Fruit is a lively Confidence of being assisted by this Holy Apostle in our Necessities as well Corporal as Spiritual,

ritual, if we apply our selves unto him
as we ought.

The COLLOQUY

To St. *Francis Xaverius.*

To obtain a true Love of our Neighbour.

I Know too too well O most zealous
Apostle ! the Coldness of my Heart
towards my Neighbour. I own, and
condemn my self for the small Charity
I shew, in succouring his Necessities
either Temporal or Spiritual ; and I
am ashamed and totally confounded
considering your admirable Zeal and
Concern for his Good. obtain for me,
O true Lover of your Neighbour ! the
least Spark of that great Fire that con-
sumed your Heart, which may kindle
in my Soul a true Zeal and Love of
others Good, that grieving at their
Misfortunes, and equally compassiona-
ting them in mind, comforting them
in Words, and helping them in Deeds,
I may the better imitate you in this
Vertue of Charity, which is so proper-
ly termed yours. *Amen.*

T H E

The CONSIDERATION For the Ninth *FRIDAY*

Upon St. *Francis Xavierius's* great Desire
to Dye for Christ.

TH E Consideration of this Day is
far different from the former
for tho' in some you have seen, Devout
Reader, the Desire this Saint had to
suffer for Christ, yet we have not
spoken of what belongs to the dying
for him, and giving testimony of his
holy Faith by the Shedding of his
Blood and becoming a Martyr.

Saint *Francis* had this Desire in the
greatest excess imaginable, that he
could with reason say with St. *Paul*,
Quotidie morior, I dye daily, by always
desiring to dye, and because I never
am so happy as to die, and give my
Life for my God. And tho' Almighty
God preserving him alive for his greater
Honour and Glory, would not grant
him the Favour of a Martyrdom consummated
by Death, yet he tried his
Constancy by several Combats not inferior
to those of Martyrs, and above
all,

all, permitted him to survive to that languishing desire of dying, that he might at least live a Martyr, tho' he could not die one.

He was apprehended twice in *Japony* sent to Sea, and delivered over to Murderers to be dispatched; who upon the point of Executing their cruel Design were so terrified and frightned by a sudden Tempest, that they spared his Life. he was also twice led to the common place of Execution by the furious incensed People. Twice stoned by the Moors. Often beaten, several times shot at with Arrows, and as often presented with Poyson. Upon the Sea Coast of *Piscaria* the Idolatrous *Badagi* sought to kill him.

The Mahometans persecuted him with no less Malice and Rage: And because their own Children, whom the Saint had Baptized, stood often Centinels to defend him from their Parents Fury, and sometimes found ways for the Saint to escape their cruel Hands, they set fire to the Houses where they suspected him to lye hid. Whence a grave and learned Doctor *Martino Navarra* reflecting upon the Life of St. *Francis Xaverius* always exposed to Danger of Death, sticks not to call it a perpetual Martyrdom. All I have touch-

ed.

ed upon here and more I omit, is nothing to the real Desire he had to dye for so honourable a cause as the Faith of Christ: And certainly he endured more Anguish in his Mind, by always (tho' in vain) desiring to lose his Life, then he could have suffered in his Body by once dying a Martyr. Through the excess of these ardent Wishes he was forced to cry out, *Amplius Domine, Amplius, More, Lord, More,* when in his Sleep he seemed to carry upon his Back a heavy Moor, and in him the new World of the *Indies*: Out of the same inflamed Desire he bore a holy Envy to the Fathers of the Society, who were in future Ages to convert all the Islands of *Moro*, hoping withal, as he said that those Islands would come to change their Names and be called the Islands of Martyrs.

To one that endeavour'd to dissuade him with the Apprehension of Death from those his heroick Enterprizes, he answered with no less Humility than Generosity, that it was what he so much desired, but he knew himself unworthy of such a signal Favour. What he writ to a Friend of his sheweth most clearly what were the Desires of his Great and Noble Soul: I (says he) sometimes do abhor even Life it self, and

and covet rather to die than to see God so much offended, without being able to hinder it, as I desire. So that the Acts of his Canonization say with reason of this Glorious Apostle ; *Varia infidelium loca peragravit, non minus ut pro Christi fide sanguinem profunderet, quam ut fidei lucem gentibus inferret.* That he travelled over so many Countries of the Infidels, with no less desire to shed his Blood for the Faith of Christ, than to enlighten the Gentiles with the Light of the true Faith.

Reflect, weak Soul, upon what has been said, and be ashamed of your Carriage so little resembling this great Pattern and Example, and ask your self this Question : Was not *Xaverius* of Flesh and Blood, as I am ? Was not he a Man, a Son and Child of *Adam* as myself ? and yet how comes it to pass, that he is so much enflamed with the Divine Love, and I so little ? And you'll find the Origin of his so singular Perfection to have been a total Abnegation of himself, and Alienation from all Self-love, whereby being transformed unto God, he desired to dye to the World, that he might live to him alone. Ah ! if you could but once resolve to dye to Self Love, then assure your self, the Holy Love of God would abundantly encrease in your Soul.

The

The COLLOQUY

To St. *Francis Xaverius*. To beg the
Grace to dye to Self-love.

YOU had reason to say, Holy *Xaverius*, with St. Paul; * I live now not I, but Christ liveth in me, who kindled in your Soul those great Desires of dying once to Flesh and Blood, that so by Death you might be united to your Spirit, which was Christ. But I, unhappy Wretch, live still to myself, I live to my own Flesh, to my Body, and to Self-love? And what wonder if I desire not to dye for Christ thereby to be united to him? What Wonder if I love him not as my Life? Beg of Almighty God for me, Dear Saint, that I may dye to Self-love, to the end that every day so dying, I may become wholly dead thereunto, and begin to live to Christ; that then I may likewise with truth say with St. Paul and you Glorious Saint, *I desire to be dissolved and to be with Christ.* Amen.

The

* Gal. 2. 20.

The CONSIDERATION

For the Tenth *FRIDAY*.

Upon the perfections of *St. Francis Xaverius*.

St. Francis Xaverius was an Apostle sent by *Jesus Christ*, by command of his Vicar *Paul* the third, with the title of Nuncius Apostolicus, to Preach the Gospel to the *Indians*, and Convert them to our Holy Faith. Whereof he Converted many hundred Thousands, amongst whom were several Kings, Queens, Princes and Great Men. His Sister, a Holy Woman, Abbess of the Poor Clares at *Gandia*, fortold he should be such an one; for desiring her Father to let him Study Divinity, she said, he should prove a Great Apostle of the *Indies*.

He was a Prophet, and in such a manner that a most Vertuous and Wise Man sticcked not to say, that in some the Spirit of Prophecy was by fits but in *St. Xaverius* it seemed a constant Habit. He was not only Master of Human Philosophy at *Paris*, but of the Divine also in the East; where to all sorts of People

ple he Preached the Gospel and Instructed them in what belonged to our Holy Faith; He Confuted many Masters of the Idolaters in several Disputes; the *Brachmans* of the *Indians*, and *Carizi* of the *Moors*, and the *Bonzi* of the *Japonians*.

He was endowed with all manner of Vertues whether you mean Power of Working Miracles, as you have seen in the former Considerations, or Virtuous Habits, that adorn the Soul, as Humility, Chastity, Patience, Charity, &c.

He had the Gift of Curing Diseases, as we have shewn you by several wonderful examples.

He had the Gift of Helping the Needy, in so much that he never refused his Aid to any if conducing to their Eternal Salvation. He governed all with rare Prudence as well Seculars as Religious, which Talent made him esteemed by the greatest Princes. The King of *Portugal* Reverenced him as an Oracle. Receiving and following his Directions as Commands. The King of *Travancor*, called the *Great King*, published an Edict, commanding every one to obey the *Great Father* (*St. Xavierius*) as the *Great King*. *St. Ignatius* resolved

resolved to make him General of the Society of *Jesus*.

Lastly he had the Gift of Tongues. In those Countries they speak above a Hundred several Languages; Thirty whereof are quite different; yet *St. Francis* when he entered those parts did not only understand the Natives, but spoke the very same Languages most Elegantly; yet with these two privileges; first of being understood (tho' Preaching to an Auditory of different Nations) by every one in their Mother Tongue: 2ly of satisfying with one only answer the demands of several proposed to him at the same time, tho' relating to different matters. Hereby we see that God by a special Favour seems to have Endowed *St. Francis* with all those Gifts *St. Paul* speaks of, to have been divided amongst several in the Primitive Church. * *Some God hath placed in the Church, first Apostles, secondly Prophets, thirdly Doctors, next Miracles, then the graces of Curing Diseases, Helps, Governing, kinds of Tongues.* All these gifts and graces were requisite for that great Enterprize of Converting the New World to the Faith of Christ, for which
God

* 1 Cor. 12. 28.

God had Designed his Servant St. Francis Xaverius.

These things mentioned in short ought, Devout Reader, to stir up in you a lively Confidence and Devotion to this great Saint so much beloved by God, and for his Extraordinary Sanctity enriched with such singular and rare Graces by the hand of his so Bountiful Creator. Seeing therefore the nature of love is to change him that loves into him that is beloved, and to create such a likeness in their Lives and Actions, that they seem to live in one another, you ought to endeavour to liken your self according to your state and condition, in all your Actions to St. Xaverius, that finding in your Soul some of his Vertues he may love you the more, and loving you recommend you to our Lord, and obtain for you the Favours you ask of him. To which end you shall finish your Ten *Fridays* with this following Colloquy.

The

The COLLOQUY

To St *Francis Xaverius*.

To obtain Grace to Imitate his Vertues.

IF I love you, O most Holy Apostle !
 I have just reason for it, finding in you a Thousand Motives, to wit, your many perfections that render you worthy of all love. But if you love me, as I am sure you do, it is purely your Godness and only upon the account of my being a Sinner. I am ashamed O Holy *Xaverius* that I have nothing that can win your Love, but the deformity of my Soul, nor any other Title that may any way seem to challenge your Affection, then what in reality deserves your hatred ; wherefore I most earnestly beseech you to obtain for me the grace to Imitate your Vertues, and those chiefly that did particularly render you so dear and pleasing to the Divine Goodness : That being so adorned I may both please you, and be acceptable in this life to the most pure Eyes of the all seeing God, and have an assurance of enjoying him with you in the next for an Eternity. Amen.

E

The

THE
LITANIES
OF

St. Francis Xaverius.

Compos'd by the most Illustrious Francis Gaspar de Villarouel, Lord Bishop of St. Jame's, in the Kingdom of Chil, in Honour of this Saint; by whose Assistance, after having been buried in the Ruins of an Earthquake. he was, miraculously deliver'd, and in Performance of a Vow he had made, said them upon set Days, and imparted them to the publick, to waken and stir up the Piety of the Devout. And have been approv'd and publish'd by the Order of several Prelates in the Low Countries and lower Germany.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father of Heaven, Have mercy
on us.

God the Son Redeemer of the World,
Have mercy on us.

God

God the Holy Ghost, *Have mercy on us.*
 Holy Trinity, One God, *Have mercy on*
us.

Holy Mary

Holy Father Ignatius,

St. Francis Xaverius most worthy Son
 of St. Ignatius,

St. Francis Xaverius Apostle of the
 Indies,

St. Francis Xaverius evangelizing
 Peace,

St. Francis Xaverius. evangelizing
 all Good,

Vessel of Election, carrying the
 Name of Jesus before Gentiles,

Vessel full of Divine Grace,

Firmament of the Oriental Church

Defender of the Faith,

Enemy of the Infidelity,

Preacher of Evangelical Truth,

Destroyer of Idols,

Chosen Instrument of the Eternal
 Father for the Propagation of
 Divine Glory,

Faithful Follower and Companion
 of Jesus Christ,

Trumpet of the Holy Ghost,

Pillar of the Church of God,

Light of Infidels,

Master of the Faithful,

Mirror of true Piety,

Guide in the Way of Vertue and

E 2.

Perfection,

Pray for us.

Perfection,
 Pattern of Apostolical Spirit and
 Sanctity,
 Light of the Blind,
 Curer of the Lame,
 Helper of those, who suffer Ship-
 wrack,
 Health of the Sick,
 Protector in time of Plague, Fa-
 min and War,
 From whom the Devils fly,
 Life of the Dead,
 Whose Power the Sea and Tem-
 pests obey,
 Whose Commands the Sea and all
 Elements reverence,
 Wonderful Works of Miracles,
 Refuge of the Miserable,
 Comfort of the Afflicted,
 Splendor of the East,
 Tabernacle of Incorruption,
 Treasury of Divine Love,
 Glory of the Society of *Jesus*,
Xaverius most poor,
Xaverius most chaste,
Xaverius most obedient,
Xaverius most humble ;
Xaverius most desirous of the Cross
 and Labours of Christ,
Xaverius most vigilant in the Safety
 of your Neighbour,
Xaverius most zealous of God's

Glory

Glory, and the Good of Souls,
 Angel in Life and Manners,
 Patriarch in Affections and Care,
 of God's People,
 Prophet in Gift and Spirit:
 Apostle in Dignity and Merit,
 Doctor of the Gentiles in all sorts
 of Languages,
 Martyr in desiring to dye for
 Christ,
 Confessor in Vertue and Profession
 of Life,

Pray for us.

Virgin in Body and Mind,
 In whom alone we reverence thro'
 the Divine Goodness the Merits
 of all the Saints,

Pray for us,

Lamb of God who takes away the
 Sins of the World, *Spare us O Lord.*

Lamb of God who takest away the
 Sins of the World, *Hear us graciously
 O Lord.*

Lamb of God who takest away the
 Sins of the World, *Have mercy on us.*

Christ hear us.

Christ graciously hear us.

Lord have mercy on us.

Christ have mercy on us.

Our Father, &c.

Vers. Pray for us, St. Francis Xaveri-
 us.

Resp. That we may be made worthy
 of the Promises of Christ.

Let

Glory

Let us pray

Lord God, who hast vouchsafed by the Preaching and Miracles of St. *Francis Xaverius*, to join into thy Church the Countries of the *Indies*, grant propitiously, we beseech thee, that reverencing his Glorious Merits we may also imitate his Examples, Through Christ our Lord. *Amen.*

A

P S A L M

I N

TRIBULATION.

*This Psalm was said by the Saint in
time of Trouble.*

When I was in Tribulation, I cried to our Lord and he heard me.

O Lord, deliver my Soul from unjust Lips, and from a deceitful Tongue.

What may be given thee, or what may be added to thee to a deceitful Tongue?

The

The sharp Arrows of the Mighty,
with Coles of Desolation.

Wo is to me that my sojourning is
prolonged, I have dwelt with the In-
habitants of Cedar: My Soul hath beer
long a sojourner.

With them that hated Peace, I was
Peaceable, when I spoke to them, they
impugnd me without Cause.

FINIS

